

# INTEGRAL<sup>®</sup> Yoga

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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Groups, Teaching Centers and Satchidananda Ashrams. These centers are vehicles through which Sri Swami Satchidanandaji's teachings of Integral Yoga are lived and shared. The centers conduct on-going programs of instruction in the various aspects of Yoga, including Hatha, Raja, Karma, Bhakti and Jnana Yogas (see back cover), as well as Yogic diet and other related topics. There are open classes, courses, universal worship services, and retreats, both for beginners and more advanced students. Those interested are invited to visit the centers, and a live-in program is also possible.

Besides their teaching function, the Ashrams also provide an opportunity for an experiment in total Yogic living. The Ashram in Pomfret Center, Connecticut has a printing press, health clinic, national audio-video service, natural foods store, a 2-acre organic garden, Yogic nursery school, and a number of cottage industries through which members practice selfless service and also make the community self-sufficient. Ashrams have recently opened in Santa Barbara, Calif. and Eureka Springs, Arkansas as well.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI

OM PEACE

## Letters to Sri Gurudev



### A STORYBOOK FANTASY

Our dear Gurudev,

It is a week since we arrived at the Ashram and we remember every moment of our stay as if it were some kind of storybook fantasy. We cannot help replaying all the scenes over and over because they are so beautiful and so rich. We find ourselves comparing the actions of people here in Chicago with those of your followers at the Ashram. There are great lessons for the world to learn from the loving kindness, courtesy, thoughtfulness, alertness, awareness and intelligence of all who are part of your family. How proud you must be of them all. They undoubtedly reflect the goodness, love and wisdom which radiate from you.

Immediately after our return to Chicago, we dived back into our work, and it was good to see that the experience at the Ashram left its mark - for we were able to meet many challenges with love, patience, confidence, strength and victory.

N. and P. C.

Chicago, Illinois

### LION CUBS

To the Children of Sri Swami Satchidananda Saraswati:

Hari Om. I wish to convey my love and thanks to you. My single purpose for coming to your Ashram was to receive the Grace of your Beloved Gurudev; as I told Him, this purpose was more than accomplished.



To explain how, I am reminded of a quote by your own Swamiji in which he reminds you all to "be like lions." This is precisely my impression: that you are lion cubs in the process of being molded into beautiful replicas of Gurudev. Paramahansa Ramakrishna and Swami Sivananda Maharaj stand as the Himalayas among all the saints and sages of modern times. They are the glorious tradition of masters responsible for producing your own Satguru; you are so blessed to be moving around in that atmosphere where he teaches by example the highest philosophy of Love and Service.

I have been affected and infected by your devotion to Him. I am sure He will see you in me when we meet next week - as I saw Him in all of you.

Om Shanthi,  
W.L.C., III  
Princeton, N.J.

### TRUE TO MY WORD

Dear Swami Hamsananda Ma,

I have received your lovely letter concerning my subscription to *Integral Yoga*. I was overjoyed with your thoughtfulness to include Swamiji's "Message for all Seasons." I have just begun my first calling as minister of two congregations of Unitarian Universalist churches. Coincidentally, the day before the beginning of this work, I received Swamiji's message.

Beloved Gurudev is for me a model of true service. I once told him I would never forget him; I have been true to my word, to my good fortune. I love him dearly. May God bless you all.

Rev. T.C., First Parish Church  
Taunton, Massachusetts

## Integral Yoga® Magazine

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### Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being "Truth is One, paths are many." His main residences are in Pomfret Center, Connecticut during summer and Santa Barbara, California in the winter. He also travels widely, sharing with people through every possible media: lectures, conferences, radio, TV and newspaper interviews, books and visits to schools, seminaries, rehabilitation centers and many other groups.

# All Faiths Day

## Special Issue

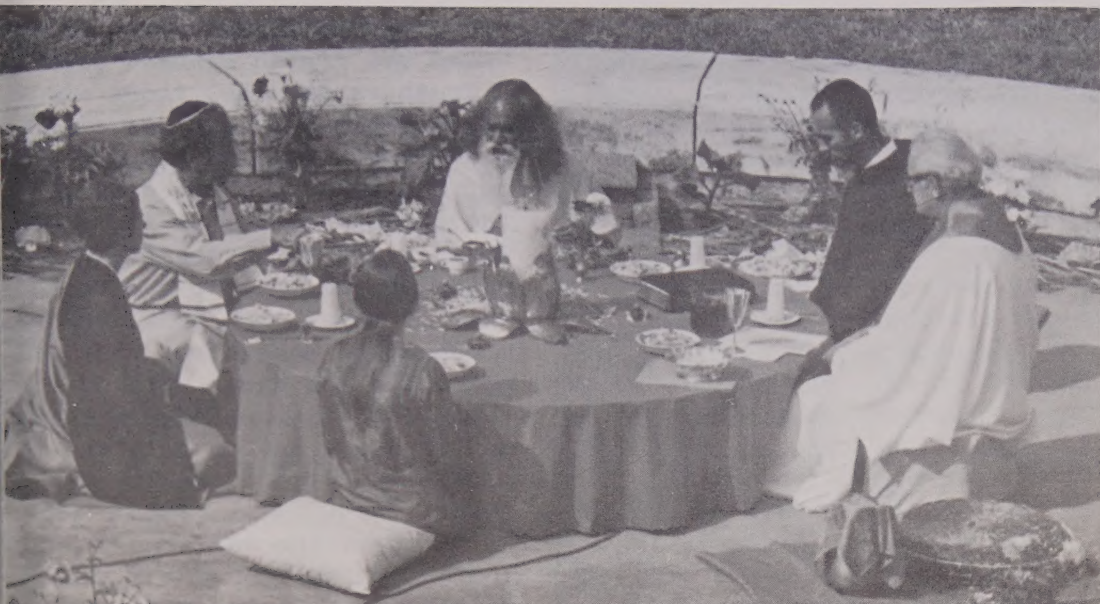
In May, Sri Gurudev wrought a miracle. He brought his disciples and their parents together in the name of Yoga. Not content with this one miracle, on July 31st he made angels rejoice and brought fulfillment to the aspirations of the saints of every age and tradition by bringing the leaders of every major religion together around one altar, to perform one universal, ecumenical service to the Divine -- while 500 people of every age, religion, background and persuasion watched, participated, cried and sang: "Let us walk together, let us talk together, let us think together as one! Let us live together in Sat (truth) - Chid (knowledge) - Ananda (bliss); let our Master's will be done!"

A landmark in Sri Gurudev's cosmic mission of peace and unity, it was a day few witnesses will ever forget. Two guest film makers from Chicago, Nancy and Paul Condyllis, later wrote to Sri Gurudev:

"As we sat in the immense Roman Garden, watching the epic pageant of All Faiths' Day around us - the incredibly beautiful ceremony, the array of costumes, the flowers, the candles, the hundreds of loving faces, the chanting, the unity of purpose - we realized vividly how powerful this day was - and how important to the destiny of the world.

"We have been moved before in our lives. We have cried from joy. But the depth of our emotion that day distinctly revealed to us that we were in the presence of one of the most climactic passages in God's symphony - we were witness to His soberest gesture. We became clearly aware that if mankind were to survive, this would have to be the way - in a display of love and brotherhood that overcame all the barriers, dissolved all the differences, and demonstrated the great, overwhelming truth: that we are all one - and in that oneness, one with God.





*"Sitting next to us was a monk from a nearby strict monastery. He wept openly - as did we - during the service. When you and the others in the circle of priests, Rabbi, Sufi and Zen leaders embraced, we turned and embraced our monk, and we felt God's presence as never before. Love abounded."*

The "epic pageant" of All Faiths' Day began long before July 31st. In a way it has no beginning, for as long as man has been man, he has been aware of his diversity - and yet striven toward the more basic unity which underlies it.

This spirit of unity is the very essence and core of Sri Gurudev's experience and life. It can be seen in his every word, gesture and act. So, it is not surprising that along with his monumental work in helping *individuals* get themselves "together" through the ancient disciplines of Yoga, he has also been very active since the very beginning of his ministry in the movement popularly

called "ecumenism," or the bringing together of all the various religious traditions in a common understanding of their one goal - while yet recognizing and appreciating the variety of their paths toward that goal.

Sri Gurudev often says it is not *what* we do which is so important, but *how* we do it: the motive, the underlying understanding, the perfection in all the little details. So we cannot be true to the spirit of our beloved Master and His teachings if we begin the story of this day's events with the activities of All Faiths' Day itself.

Although the visitors saw the ecumenical service as the climax of this event - and rightly so - the "epic pageant" actually began nearly a month earlier. As the "Great Weekend" (as the Ashramites came to refer to it) approached, so did the pace of the preparations accelerate. By the last week, most everyone was staying up past midnight - painting the lecture hall, constructing the altar, printing the programs,



preparing menus for hundreds, inviting the press, making preparations for filming and videotaping, and attending to the hundreds of other major and minor details, without which such an event could not have run smoothly.

Of the many illustrious and pious clerics and spiritual leaders whom we would have been honored to have participate in this unique and auspicious function, the eventual six celebrants were a most beautiful representative gathering, varied in experience, in methods, in temperaments - certainly in traditions - but firmly united in purpose and in the breadth of their universal vision.

The following selections are some of the choice excerpts from the many hours of valuable teachings shared on this day by the six teachers.

Sri Gurudev opened the preliminary talks with the following message:

Beloved friends,

It is a pleasure and privilege to have some of the great teachers of the various paths gathered here on this auspicious day to present to us the essential and unifying factors of all the various paths to the one great goal of eternal peace and happiness which we often term as "God." On behalf of Satchidananda Ashram/Yogaville and you all, I welcome them for this occasion.

\* \* \* \*

Today is called "All Faiths Day." I don't know why we named it that way because there is only one faith. But it seems to be presented in many ways. An

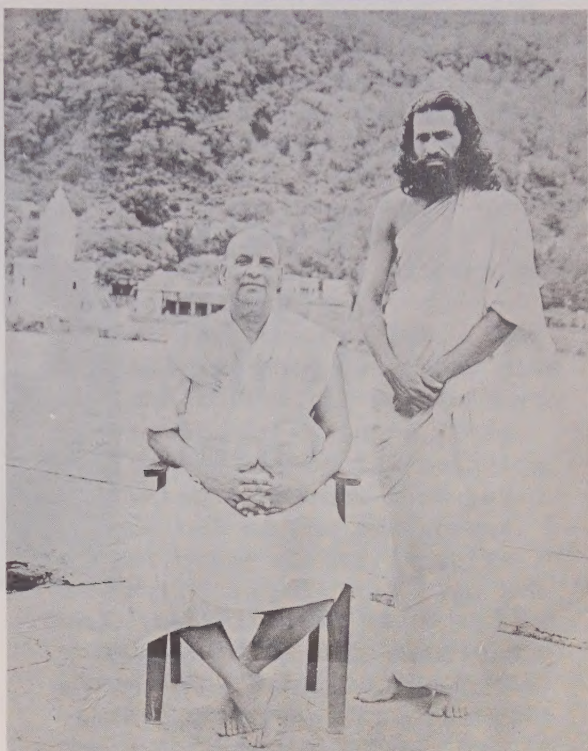
often quoted Hindu saying goes, "*Ekam sat viprah bahudha vadanti* - Truth is one, but those who have realized it express it in many ways." Presentations differ but the thing presented by all the great prophets is the same, whether it is the great ancient sages of India or of the West: whether Moses, or Jesus, Buddha, Mohammed or Mahaveera; they all presented the same truth of their realization, but in their own language and to suit the people who were listening to them.

To quote the well-known South Indian poetess, Aavvayar, "Ultimately, what is the sign that someone has realized the highest truth? Only silence." Those who talked of it never realized it; those who realized it, never talked. But this saying has a deeper meaning which explains the diversity and also the underlying unity in religion.

In one and the same person, it is the higher Self who realizes and remains as an Eternal Witness. It never "talks." The person who talks about the experience is the lower self, or mind. It simply gets a glimpse of the truth, a reflected image and talks of it. So the person who talks is different from the one who realizes.

It's something like the person who sleeps is different from the person who says, "I slept very well." You wake up and say, "I slept so well I didn't know anything." If you didn't know anything, how do you know you slept well? So the experiencer is different from the person who talks about the experience. If we could understand that, we could easily understand the theme of this day,

*Sri Swami Sivanandaji Maharaj  
with his disciple Sri Swami  
Satchidanandaji Maharaj*



*Beloved Immortal Self! Rays of the same Divine Light! Dwell forever in the loving awareness of the sweet and glorious unity that throbs in the spiritual heart of the entire mankind. I pray to you, commit not the grave blunder of forgetting this central fact and losing yourself in external rituals, little customs and conventions that seem to differ. For,*

*if you do, you will be grasping the shadow and losing the substance. If you will pledge yourself to feel this oneness, assert and manifest this oneness, and propagate and spread this message of unity everywhere, you will be helping invaluablely in the noble cause of human solidarity.*

*Om Shanthi Shanthi Shanthi!*

*-H.H. Sri Swami Sivanandaji Maharaj*

*"Truth is One and paths are many."*

*\* \* \* \**

*It is really terrible to see the people who propagate religion denying other paths and fighting amongst themselves. Particularly in this age when the world has shrunk so much that no individual can survive as an individual, where everyone feels he or she is nothing but a cell in this cosmic body, we can't afford to divide ourselves and die.*

*Let us know that every religion has its dividing, differing part, while all have the same essence; like every house should have four walls, a roof and a floor, but it doesn't matter how many doors, windows or what kind of curtains you have. There is that essential part in every religion. In essence we agree. Only in - excuse me - "non-sense" we don't agree. Does it make sense? So, here they are to present to you the essence.*



## Every Step Is the Goal



*Br. David Steindl-Rast, O.S.B. has been a monk in the Benedictine Monastery of Mt. Saviour since 1953. He has also been a student of Zen since 1966. Co-founder and Chairman of the Center for Spiritual Studies, established by Buddhists, Hindus, Christians and Jews, he is deeply concerned with a spirituality which will bridge East and West.*

First of all, let me say how happy I am to be with you all. Many of you have heard me speak before, and you will remember that I always find it helpful to be very clear about the terms we are using because I think it helps our thinking and understanding of what we are talking about.

We have put this gathering under the heading, "One Truth, many paths," so I think it would be helpful to clarify what kind of truth and what kind of path we are talking about.

Obviously the truth religion is concerned with is what we might call "ultimate truth."

There is a very important distinction between the various truths we are dealing with in everyday life and what we think of as ultimate truth, because the truths in everyday life are insights one has to grasp, to take hold of. If somebody explains something to you, you will have to grasp what he is saying, and what you can get into your grip is always limited.

But in religion, you're dealing now with the ultimate truth, not with some particular truth. If you really come to grips, as we say, with your subject, you cannot come to grips with it. It's a paradox, because whatever you can come to grips with and really hold is not yet the ultimate, the universal.

So the inner attitude you have to make to understand ultimate truth is an entirely different one. We have to allow the truth to take hold of us. That is the sense in which the truth will make us free. Nothing we can get into our clutches will ever make us free. But when we give ourselves over to ultimate



reality, this is a tremendous liberation. The truths we grasp are many, but the truth to which we make ourselves over is One and inclusive.

And now we have to say what kind of path we are talking about. All the talk about path and goal could be very deceptive, you see, as if there were this long path on which you walk toward the ultimate truth, and when you reach the final goal line you've reached it. But on the religious path, all the different paths, the goal doesn't come at the end. Every step is the goal. If you want to use an image, we are not concerned with a journey, but with a dance. As long as you speak of a trip, the goal is what you reach when you get there. When you talk about a dance, the goal is in every step. You don't "get" anywhere when you are dancing. It's not that the best dancer gets there quickest or something like that. You dance and in the dancing you achieve the goal of the path that is the path of the dancing.

And it is just as a piece of music to which you can dance in innumerable ways will be the better piece of music than the one that allows only one particular way of dancing. And again, the more dances we can invent for a piece, the richer we will be.

But this image of dancing suggests a caution here. There are certain established ways of dancing: the established religions. And if you want to become a dancer, it is a very good idea to learn a particular way. You don't just hop around and follow your own ideas, but you go through a very arduous training to become a good dancer. But

again, the best dancer in the end isn't just a marionette who dances exactly according to the established rules, but will be the one who breaks all the rules. And that again applies here. So there is no exact formula we can follow.

But there are two dangers we can point out. One is, of course, institutionalism - that we simply do what everybody else does and follow the rules. That will never get us there. That will not really be the religion of the heart because that has to come out of our own hearts. But the other danger is self-deception, and that also is a real danger.

So let us keep in mind that all of us are engaged together in the same struggle, the same careful attempt to remain faithful to our own tradition and yet be open to venture out and follow the heart and to learn from one another. Then we accomplish that perfect dance which you can understand only from the inside.

We saw a beautiful photograph yesterday showing all the members of Yogaville dancing around in this big circle. To anybody looking from the outside it would be obvious that those closest to him were going in one direction and those furthest away were going in the opposite direction as the circle was going around. He would never be able to solve this riddle unless he gets into the circle and dances. Then, all of a sudden, he would notice that all are going in the same direction. So, wherever you find yourself on this narrow margin between self-deception and institutionalism, just dance. That's all.

## Where Does the 'One' Return to?

*Rev. Gesshin Cheney has been a Zen Buddhist nun since 1968 when she was ordained by the 81st Patriarch in the Lineage of Shakamuni Buddha, the very Reverend Joshu Kyozan Sasaki Roshi. Previously Vice Abbess of the Mt. Baldy and Cimarron Zen Centers in California, she is now priest in residence and teacher of the Society of the Smiling Buddha and Director of the Carmel Zen Center.*

Dear brothers and sisters and beloved Gurudev,

I am very happy to be here with you and to share this dynamic flow that we refer to as Truth or Life or God or Buddha. I hope that in this being together we can see that we are that dynamic flow. Zen concerns itself with a practice which leads us to realize this. We do not usually use such beautiful metaphors as Br. David did of a dance, but Roshi likes to refer to it as going to the toilet. We look at Tathagatha, which is "suchness" or "emptiness," and the foundation of Buddhist teaching, as a vast universal toilet, to which we go and empty ourselves out.

I am also interested in the



question which Br. David raised: "What is that one Truth we are referring to?" There is a koan in Zen - a koan means a problematic question that students are given to deal with and to die with - which goes like this: "Ten thousand things return to the One. Where does the One return to?" And at this point I would like to tell you a Zen story that may illuminate this. And when we all have realized the point of the story, this should be the end of all my talking.

Once a pilgrim mounted his horse and crossed high mountains and swift rivers seeking a famous master in order to ask him how to find true enlightenment. After months of searching, the pilgrim located the master in a cave. The master listened to the question but said nothing. The seeker waited. Finally, the master looked at the pilgrim's horse and asked why he was not looking for a horse instead of enlightenment. The pilgrim responded that obviously he already had a horse. The master smiled and retreated to the cave.

\* \* \* \*

There are no ceremonies in Zen to bring things together - because from the beginning they are



not separate. Separateness is only a notion and we don't accept it, so there is nothing to bring together. There is only manifestation that at each moment each one of us completely manifests the One Truth; and it is only a matter of becoming conscious of it.

In the Zen tradition, we practice to lose ourselves, to forget the self. In that Samadhi (super-conscious state), there is no knower, nothing to be known, there is no experience. In the ordinary consciousness we distinguish - but more than distinguish, we discriminate - in this world. Our consciousness is based on seeing everything in terms of dichotomy: subject, object, good, bad; and most people who have no training will go through life and suffer because they believe this is life and death and they do not see the reality of this never-ending function, constantly going on.

It is not just that we are born once and then die 80 years later, but there is constant dying and being reborn each moment. In order to see reality and how it works, we have to break through the discriminating consciousness. We do that in Zen through meditation and chanting and koan study with a master.

Having had this experience, of course we cannot stay in it forever because we are human beings and live in a consciousness which does distinguish between the watch and table and myself. But now, having had this experience where all things have been dissolved, where nothing exists and therefore all things are equal, from that I rise into a consciousness which has this realization as a foundation and that we call in Buddhism "empti-

ness" or Sunyata.

So we need to discern between things, but without discriminating, in other words, without applying value judgements, without preferring one thing over another. Maybe now the koan I mentioned earlier is more clear. "The ten thousand things return to the One. What does the One return to?" When the pilgrim says to the master, "I already have a horse," and the master smiles and goes away, it means we are already enlightened. Everything exists as enlightenment, or you can say as God or Buddha.

And when we get away from discrimination, it is then easy for us to merge with other practices, to do other things, because there is no self which has an establishment over here to say, "I am a Buddhist," or "I only do such and such things." It is as if my liver would say to the kidney, "Hey, I have nothing to do with you; you're not part of the system." Likewise, the whole universe is one huge body, one Buddha body, one God, one Divine function. When we realize that, there is nothing left to want in this world. Everything is right there at our fingertips and it is only one surprise after another. One goes through the world and says, "Ahh, ohh."

So, in Zen we don't learn anything, really. We really know very little. But it's more a matter of being aware and awake so that if I am driving through the desert and there comes a man who hasn't had any water for a few days, I'm not going to give him a sermon on Buddhism, I'm going to give him a glass of water. It's that kind of practice. In fact it isn't very far away. It's right here.



## Love, Laugh and Die in the Divine

*Murshida Taj Jemila Inayat is a leader in the Sufi Order and spiritual partner of Pir Vilayat Inayat Khan. Although actively engaged in raising her children, she is spiritual director (in Pir Vilayat's absence) of the Sufi community, "The Abode" in upstate New York, gives seminars, counsels students and trains women to fulfill their role in the New Age.*

It makes me personally very happy to share this day with you all, because this unity is the very breath, the very spirit, of Sufism. I feel I am amongst Sufis; I am amongst my spiritual family, and it's very beautiful to be here.

There is a tale of an enormous fairy who wanted to fit her whole body into a tiny house. So she put her finger in one door, her toe in another, her eye and arm someplace else, and the whole body was all crammed into this little house. It got very confused in there and finally the elbow started pushing the toe and the ear started complaining about the

nose and pretty soon chaos and then war broke out. At a certain point, one of the elder members of the body said, "This can't go on; we must sit down quietly, breathe together and follow our breath." As this was done, each part found itself tracing itself back to the heart through the blood, and when they found the heartbeat, then came the realization of the unity of the whole body.

This is essentially the work the Sufis have been doing throughout the ages - to bring people together to help the planet. The Sufis see the world as a being going through evolution, just as each individual is; and as this being unfolds and evolves, it is like a person growing from babyhood to childhood to adolescence.

So the Sufis see the various religions and messages that have been brought to humanity from time to time as particular guidelines for that time. When a child is ready to take its first step, we don't tell it about romance. Everything happens at its proper time. We respect all the prophets



all of God's messengers who have come to give a helping hand to humanity. When a spark is seen in the world, or in the depth of a human being we meet, we want to blow on that spark and turn it into a blaze.

But it's one thing to profess unity and it's another to experience it. We tend to think of ourselves as individuals because it is a bad habit we've fallen into and it gets reinforced all the time. But where is the line between our skin and the next one, even on the physical level? We came from our parents' two cells, the sperm and ovula, and in them was the whole inheritance of our ancestors and the whole race and the planet and the vegetables, minerals, and, of course, wherever the earth came from. All that we carry in us. How can we even *think* of separation?

\* \* \* \*

In Sufism we try to look from the point of view of the ocean rather than the bubble. There have been great beings in the Su-

fi tradition who have been able to lose their "bubble" consciousness in the consciousness of the ocean. As our Murshid says, "It would be the height of blasphemy or ridiculousness if the bubble were to cry out, 'I am the ocean,'" in other words, if from our limited consciousness, we say, "I am God." But when the consciousness of our limitation is melted and filled with the consciousness of perfection, a being can say, "I am the Truth." These were the words of a great Sufi who was very close to the spirit of Christ. In fact he was crucified by the Orthodox for these words, but he said them in a moment of what the Sufis call inebriation.

To have something is to become it, to take on the qualities, to become the one we love. If we want to feel close to the Divine Being, love, serve, die and laugh like the Divine Being. And then, as the Sufis say, one is invited into the intimacy of the Divine Beloved.

Norwich



Bulletin

NORWICH, CONNECTICUT, SUNDAY, JULY 31, 1977

## Religious Observance Draws Throng to Satchidananda Ashram

By LESLIE WELLER

**POMFRET** — For the most part, life at the Satchidananda Ashram or "Yogaville East" on Rte. 97 appears quiet and unobtrusive.

However, this weekend, the first "all saints day" with ecumenical leaders from around the world is drawing a crowd of close to 500 persons along with members of the press to this quiet 58-acre estate.

The all day Ecumenical symposium is planned for today and expected religious leaders include: Brother David Steidl-Rast, O.S.B., a Benedictine monk; Rabbi Joseph Gellerman, a Kabbalistic scholar; Abbea Gesshin Roshi of Mr. Baldy Zen Center, and Pir Vllayat Khan, head of the Sufi order in the West.

Despite what "outsiders" may think, all is not wierd and wacky at the beautiful former Clark estate. Nor is the Ashram closed off in any way to the outside world. Pomfret Town Clerk Nora Johnson has said that residents of the Ashram "are among the nicest people who come in here." More often than not, they come in for marriage licenses, she said.

All parts of the property are in various states of renovation, and the estate is coming back to life, showing signs of the polish and sparkle it gave years ago.

A health food store and a wholesale vegetarian food industry that produces "Baba" or vegetarian hamburger are also housed on the property.

In Pomfret proper, the Ashram runs

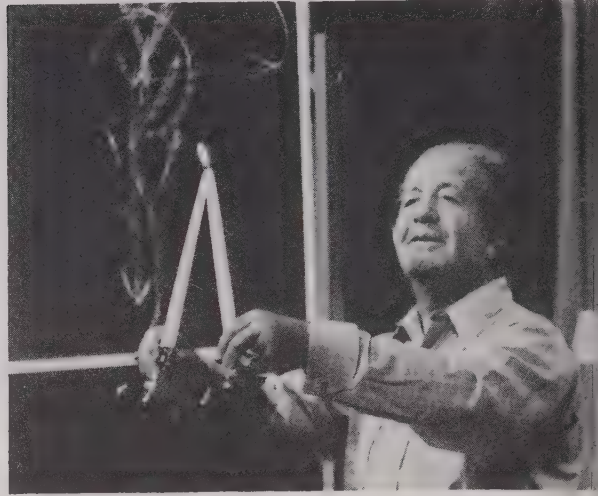
both a natural food store and a health clinic, whose business has increased so much, that it has almost outgrown the building bought for it last year. The health clinic employs two doctors, nutritionists, a counselor therapist, a chiropractor, and massage therapist.

An organic nut-butter manufacturing concern, soon to be started in Killingly, may also wholesale some of its products through the Ashram.

According to Ambha, the Ashram hopes to start a school in the near future. Currently a play-school or day-care school is run for children at the property, and words of songs "I don't eat animals and they don't eat me" can be heard across the lawn.

Life at Yogaville is not all somber and often shows considerable humor.

## The Right Place Is Where You Are



*Rabbi Joseph H. Gelberman, Ph.D. is founder and Rabbi of the Little Synagogue in New York City where he offers a modern Hassidic approach to religion. He is deeply rooted in his own tradition; at the same time, he seeks to relate it to modern life. A psychotherapist as well as Rabbi, he is Director of New York's Mid-Way Counseling Center where he combines the principles of religion and psychiatry in his practice.*

Shalom. It would be presumptuous on my part to speak in the name of Judaism - although I am all Jewish! As you know, within the framework of Judaism there are many denominations - and mine has not yet been recognized!

What has bothered me for a long time is the way we have misunderstood the Bible, presumably (and I believe it is) the word of God. Every religion, every group, insists that it has the Truth. It would be all right. But what follows from that view is wrong, that if I have the truth, then you don't have it.

Look at the Bible, the very creation of Adam. He did not even

receive a name. The word "Adam" simply means "earth," an "earthman." According to the Midrashic teachings (commentaries on the Torah), God went around to the four corners of the earth and gathered some dust and then molded it together into a human figure, so that no one nation should ever come to say that the first man was "one of us."

Adam belongs to all men. The poet Sandburg puts it so beautifully: "There is but one man and his name is all men. There is but one woman and her name is all women. There is but one child and his name is all children, all members of the family of mankind." So we should really wonder why we have been in the dark wilderness all through these years, each one in business for himself.

And there is another thought from the Bible, the basic commandment that Jesus quoted as being second after the love of God: "Love thy neighbor as thyself." Now you know the Bible speaks of "the children of Israel." So, why doesn't the commandment say, "Love thy Jewish neighbor as thyself"? Maybe because it is too



difficult! But the point here is that the Hebrew word for neighbor means any neighbor, regardless of his race, creed or color.

So where did we get these ideas to hate each other, to separate from each other? The very word "religion" comes from the Latin "religio" meaning to bind together, to unite. Of course, as Swamiji puts it, there are many paths. Some of them are wrong, but many are good. But the Truth is One and the whole idea of religion is to be one. So a gathering like this is, of course, long overdue.

Using something of the Kabbalism, I added up the numbers of the year we are now in, 1977. You get 24 and if you add up 24 you get 6. God created the world in six days, to last for 6 days. This is now Friday afternoon, almost twilight. Let's get ready to greet the Sabbath, the universal Sabbath, the Sabbath of rest, of joy, of peace.

I know Swamiji well enough to know that we are not here to change your religions. This is not a marketplace where we come to sell what we have. We are here to exchange ideas.

I should like to share a Hasidic story which I believe will elucidate my particular belief which I think is deeply rooted in Judaism - if you can forget, for a moment, the institutionalism of any religion.

The story is told of the Ba'al Shem Tov, the founder of the Hasidic movement. When his community was in danger because of the pogroms in Poland, the members came to the Rabbi to pray for them. Now he would go to the forest to a particular place, kindle a fire, recite certain prayers, and by the time he came

home he was told, "The danger is over; your prayers were answered."

Later on, when the Master was gone, people came to his disciple when the community was again in danger and asked him to pray for them. He would go to the forest, to the same spot where the great Master prayed, and he would say, "I am here in the same spot, but I don't remember how to make the fire and I don't remember the words. But it will have to be enough. You must help my people." And it was enough. The danger was averted.

Many, many years later, when this master was also gone, people came to one of the disciples to pray for the dangers of the community. He would stay right in his study and say "Ribbonno Sh'lolam (Master of the Universe), I don't remember the forest where the Ba'al Shem used to go. I certainly don't know the particular spot. I don't know how to make a fire. I don't even remember the words. But I know the melody." And he would sing a lullaby to God. "It will have to be enough." It was and the danger was averted.

If we ask the question, as we always do, "If it isn't this, and it isn't that, then to which church, what synagogue, which master should I go and follow? What am I to do?" This is a very good question. Do you want to know the place? The place is exactly where you are.

\* \* \* \*

Now I would just like to explain what I said about some paths being wrong. Let's assume that God is the hub of a wheel, and all the religions, the spokes going toward Him. If these spokes are like roads, chances are you can go the other way too. Now, the path going out is definitely

wrong, is it not? It is getting away from God. And this is usually the problem. If we would all be going toward God, the only surprise would be when we got there, we would look at each other and say, "Oh, you are also coming to the same God?" If we are mature, we would embrace each other, as I embrace Swamiji and Br. David.

But the problem is that many people don't even leave the rim. We are still out here on the rim yelling at each other. "What are you doing over there? Here's the place." This is what I mean by their path being wrong. The difference in the real healthy spirituality is that it brings joy.

We are not always happy. We need a lot of things to be happy. But to be joyous we need only one thing: the awareness of the "Shahena," the God within, and of the fact that God and I and we are all One. This is what makes the difference. Then we can recognize everyone: "I know who you are. Do you know who I am?" Then we love each other.

Let us change the forest in the story to a living place where everybody can find the spot, kindle the fire of fervor and enthusiasm; and even without words we will just look at each other, embrace and rejoice in each other.

God love you.

### YOGA ECUMENICAL SERVICE (Y-E-S!)

At 2:30 pm, the Yoga Ecumenical Service (or Y-E-S!) was held. The six spiritual heads gathered in a lovely outdoor garden at Satchidananda Ashram, around a low circular table upon which were placed their respective articles of traditional worship. In the center stood a huge candle in a brass lotus, around which the world religious symbols were painted. The hundreds of celebrants sat around the altar as this unique, amazing and supremely touching event commenced.

A huge gong sounded. Sanskrit prayers were recited. Intentions were affirmed by singing "Let us walk together..." The central candle was lit by the teachers and the joint worship began. Fr. Beh and Br. David read from St. John and Father made the traditional Roman Catholic communion offering of bread and wine. Murshida Taj Inayat spoke a universal Sufi prayer to the Divine in all forms. Rev. Gesshin recited the

Four Buddhist Vows. Rabbi Gelberman sang an impassioned prayer to God and then recited the Ten Commandments in Hebrew as Br. David repeated in English. Sri Gurudev culminated the incredible service with traditional Hindu puja arathi, waving incense, ghee lamp and camphor.

Then each one lit a small candle and they walked around the table solemnly, then tossed petals reverently to the Light. They embraced as the audience did likewise. Fr. Beh gave Catholic Communion and Gurudev gave Hindu Prasad - and both were accepted by all, regardless of their faith or tradition.

No words can convey the experience of these seemingly eternal moments, when the quarrels of our troubled world seemed suspended; when the many paths were seen and worshipped as One.

Glory be to the One!

Glory be to the Many!

Om Shanthi Shanthi Shanthi.





## For the Love of God

*Father Robert F. Beh, C.S.C. is the Catholic Chaplain of the Washington State Penitentiary in Walla Walla, Washington, as well as coordinator of all non-Christian religious programs there, including the most popular one - Yoga. His past services include teacher, Army Chaplain, Jobs Corp Chaplain, social work in child abuse prevention and work on an Indian reservation.*

You get out of the town of Walla Walla and there is nothing but rolling space and wheatfields. So when I was picked up at the airport here, I kept saying, "Everything is so different." When I arrived at the Ashram, I thought again, "Everything is different. It's certainly not like the seminary - and certainly not like the prison either." But I was so surrounded by a feeling of love and welcome that I thought if this kind of spirit could be spread throughout the world, then this is the kind of difference which could solve all the problems of the world.

\* \* \* \*

I think that God is Truth and He is the one Lord we all worship. But just as He's made each one of us One, He's made each one unique and different. He shows each one a unique and different way to Him. Even when we belong to groups, each of us has a personal way to God. When we speak of God, we speak of Truth, but I also think we speak of Love, because God is Love. And when we talk of Love, we talk of sameness and yet difference, because love is as unique as every lover. And it's the many paths of love, each one different and the same, that lead to the one Love which is God. That Love is the secret and unifying force that draws this sameness into the One.

\* \* \* \*

In 1958 a Dominican priest named Fr. Dominic Pire was awarded the Nobel Peace Prize. Some of you aren't old enough to remember that, but he received it because he was not afraid to become involved with people. In 1948, shortly after the war, he was pastor of a small parish in Belgium and nearby was an American Army

“Truth is One, Paths are



Lovingly offered December 22, 1977 on the  
of Sri Gurudev Sri Swami Satchidananda  
by Satchidananda Ashram - Yogaville East and the



any"

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Camp. One of the officers came and spoke to the parishoners about the terrible problem of the D.P.s, the displaced persons. If you remember anything about the aftermath of World War II, you know that many people from Eastern Europe and other areas were brought into Germany and then became displaced. Some got back but a lot of them didn't. And these were people who, for the most part, had no hope, no place to go: the sick, mentally disturbed, disabled; no country wanted them. There were approximately 160,000 of these D.P.s.

But Fr. Pire and his parishoners didn't say, "Well, it's too big a problem and there really isn't much we can do about it." On the other hand, they didn't immediately have a miraculous solution either. But what they did was to get the names of 47 D.P.s and begin to write them little letters. Then they began sending gifts. Then they invited them into their homes. And the thing expanded until pretty soon they began building villages for them, and pretty soon the group of volunteers grew from one small parish to over 18,000 people in 20 countries. Now, just keep Fr. Pire in mind for a minute and let's go back and look at the history of ecumenism in the Church.

It's difficult to know exactly when any movement started for unity. The Protestant Reformation occurred in the 16th Century and then probably for the next few centuries it was more a matter of splitting up rather than any attempt at unification. In the Roman Catholic Church, prayers were said after the old Latin Mass for unity. But, I think it is only fair to say that in those days unity meant, "You join us"!

The first real movement toward unity came through Pope Leo XIII and his Encyclical *Sadus Cogitatio*. In 1897 he set up a period of nine days of prayer devoted to Christian unity. However, after that nothing really changed very much and during the reign of Pius XII, things probably even went a little bit backward.

It remained for Pope John XXIII to open the door in this as he did in so many other things. He established a Secretariat for the promotion of Christian unity. He received a visit from the Archbishop of Canterbury, and he sent observers to the World Council of Churches. And above all, he called the 2nd Vatican Council into session which produced two important documents on ecumenism. I'd like to read a few of the things to give you a flavor of what was on there and what the official position of the Church was intended to be.

The Decree on Ecumenism says: "...The sacred council exhorts all of the Catholic faithful to recognize the signs of the times and take an active and intelligent part in the work of ecumenism. ... First, every effort should be made to avoid expressions, judgements and actions which do not represent the communion of our separated brethren with truth and fairness, and to make mutual relations with them more difficult. ... Dialogue should take place between the churches and communities and all prayer in common with others. We are all led to examine our faithfulness in Christ's will for the Church and accordingly undertake with vigor the idea of renewal."

I think this last phrase is really an important one; saying



that we ourselves need to take the lead by shaping ourselves up. In other words, if we should become better Catholics, we would certainly promote more unity.

"There can be no ecumenism worthy of the name without a change of heart. For it is from a renewal of the inner life of our mind, from self-denial and an untainted love that desire for unity takes its rise and develops in a mature way. We should therefore pray to the Holy Spirit for the Grace to be genuinely self-denying, humble, gentle in service of others and have an attitude of brotherly generosity toward others."

Practically, I think that not much was done on an official level after that. So this brings us back then, full swing, to Fr. Pire and what I think is happening in ecumenism. The spirit of ecumenism is happening and has been happening almost from the beginning of time on our level, on the level of us "common Indians," Fr. Pire among them. As I see it,

this unity isn't achieved by talking about it or making plans for it on some rarified upper echelon level, as much as by doing something about it on a very practical level, as Father Pire did.

The spirit of ecumenism is taking place among people and has been for a long time. That is what Fr. Pire did. He received his guidance from Christ's words, and his example from the Scriptures. Christ said we should love God and love our neighbor and that in these two commandments were contained all the law and the prophets. And He further said that if we loved God and did nothing to help our neighbor, we were both liars and hypocrites. He also questioned loving a God we couldn't see and failing to love our neighbor we could see. So ecumenism is happening from ground zero, promoted and encouraged by the love of God in Christ. I think the Church is people and the ecumenical movement is people helping people for the love of God.

Warwick Bulletin, Monday, August 1, 1977

Brooklyn

Killingly

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Pomfret

Putnam

Woodstock

## *Yogaville East' Hosts Prayer Service With Other Religions*

By WILLIAM R. NEAGUS

**POMFRET** — Some wore saffron robes. Some were dressed in white. Some had long hair. Some had grey hair. Some had no hair at all. But all of them were intently interested in the ecumenical service at Satchidamanda Ashram, or "Yogaville East" Sunday. It was All Faiths Day at the Ashram and approximately 450 persons packed the Guru Vanam, or Garden of the Guru, once a Roman formal garden at the former Clark estate.

To the average American such a scene might seem weird, kooky, or even blasphemous, but on the contrary it was an effort to bridge the gap between religions with the theme of "Truth is one, paths are many."

It wasn't just a fad of the young there, as the audience ranged in age

three weeks to 70-years-old.

The hour-long service consisted of various clergy giving statements or offering short prayers from their own religions. At the end of each prayer the crowd would give a loud resounding "Amen" or "oom," depending on the clergyperson.

It ended with the distribution of Holy Communion by Rev. Robert Beh, Catholic chaplain of the Washington State Penitentiary.

The clergypersons included Brother David Steindl-Rast, a Benedictine monk; Father Beh, Murshida Taj Jemila Inayat, a leader of the Sufi Order of the West; Rabbi Joseph H. Gelberman, founder and rabbi of the Little Synagogue in New York City; Gesshin Cheney, a Zen Buddhist nun and abbess of the Mt. Baldy and

Cimarron Zen Centers in California; and Sri Swami Satchidananda.

During the entire ceremony it was obvious what kind of mood the crowd was in: serene, tranquil, contemplative.

The Guru Vanam itself is beautiful with its green grass, Doric columns and multicolored placards stating excerpts from the scriptures of all religions.

They stated such things as, "Be not deceived God is not mocked; for whatsoever man soweth that shall he reap," from the Christian Bible.

Also, "The most beautiful of all things man can do is to forgive wrong," from Judaism and "Remember the Name of your Lord and dedicate yourself to Him utterly. He is the Lord of the East and the West: There is no God but He," from the Koran.



## Let Us Regain Our Sanity

*Originator and dynamic force behind this All Faiths' celebration, Rev. Sri Swami Satchidanandaji Maharaj is a monk who has dedicated his life to the service of humanity through the science of Yoga. He is Founder and guiding light of the over thirty Integral Yoga Institutes and four Satchidananda Ashrams around the world. He travels widely, bringing the practical teachings of Integral Yoga, as well as the message of eternal peace and universal love, to seekers everywhere.*

We have heard very enlightening talks since this morning and have had a wonderful ecumenical service. From what we have heard from these honored teachers about their respective faiths, we can easily come to the conclusion that though they used various words, they presented the same facts. They all agree that there is something; some say it should be attained; some say it need not and cannot be attained; but still there is something about which we all talked.

It reminds me of a beautiful poem composed by a well-known Tamil poet who says, "Some will say Allah; some say Siva; some Vishnu. Some would say the Father in Heaven. Others would say it's impossible to understand what it is - it's just Nirvana." In Sanskrit Nirvana means nakedness.

The Hindu Upanishads say, "Nantah-pragnyam, na bahis prapnyam, nobhayatah-pragnyam, na pragnyana-ghanam, na pragnyam, naapragnyam..." It's all in the negative. "Neither the inner consciousness, nor the outer consciousness, nor the unconscious, nor the sum total of consciousness."

"adrishtam, avyavaharyam, anagraham, alakshanam, achintyam, avyapadesyam..." That which cannot be put into action, cannot be thought of, cannot be talked about; which you cannot grasp. It all has to be in the negative because the unlimited One is beyond explained by a limited vehicle, the mind. So far nobody nor any scripture has ever clearly explained that something. Why? Because words are limited, the grasping mind is limited.



We all go to the same sea with our own little containers: some with a cup, some with a bucket, some with a barrel. We gather water and come home. I call my friend: "Hey did you get some seawater?" "Yes." "How is it?" "Oh, it's in the shape of a mug." "How could that be? See, I got some and it's in the shape of a bucket!" Another will say, "You're both fools. It's only in the shape of a test tube." They are all talking about the containers, not about the contained.

So then, what are we to do with all this? Should we deny these differences? Should we condemn those people? No. They all got seawater. Those who see the seawater and not just the container are called the seers. And for that, one has to transcend the mental limitations. But even to work toward that, with what are we going to work? The mind. We cannot dispose of the mind. Then what are we trying to understand?

When we call our theme "Truth is One; paths are many," it is not that we are trying to bring uniformity or even unity. Unity need not be brought. It is already there. It has but to be recognized. We are One in spirit but we are many in body and mind.

It's not physical unity we are talking about. It's not that all should be 6'1", or brown or black or white. Even if it were possible, personally I think I would never want it. Imagine if everybody looked the same. You might really get bored. Variety is the spice of life.

\* \* \* \*

At one time there was only One and nothing but One. "Ekam Sat," truth is One. And before all the creations, imagine what was there: just God. He could have left it

like that. But I somehow think He got bored being all by Himself with nothing else to play with. He must have said, "What am I doing all by Myself here? There must be some fun. So, let me create something."

Then He started creating the Heaven, earth, waters, plants, animals. And after each day's creation, He waited to see whether He could have some fun. But He couldn't because the sky was just sky, the animals just animals. When He created the dog, it said, "I'm a dog and I'm happy as a dog." It never questioned, "God, can you make me a cat? Can I go to the clinic and get some hormones and change?" No. They were just contented.

So God thought, "What is this? None of these things are going to make me play. There must be something exciting. I will create a "man." So He picked up a few ingredients, as the Rabbi said this morning, from the four corners. And He created the universal man, Adam. And you know He created the man in His own image, but just purposely kept one screw loose. This time He didn't forget that. He didn't want to make the same mistake as with the rest of creation. I'm not making this up. It's just logic. He called him "A-dam" because He knew he is going to be a - dumb.

Otherwise, why should Adam get tempted? If He had created him in His own image, he must be like God. Br. David gave a beautiful explanation of Adam's first sin and I immediately made note of it. It goes exactly with Hindu thinking. The first sin is not eating the apple; that is the second. The very first sin is alienation. What does it mean? He forgot his true nature. God

told man, "I'm creating you in My own image, above physical and mental problems. You are Spirit. You need be neither hungry nor thirsty. You are above all these phenomena."

So when He created Adam like that, where is the purpose to tell him, "My boy, don't eat the fruit"? Imagine if a Dad looks at his son and says, "Jack, the chocolates are in the refrigerator; don't eat any," do you think they'll be safe? If you don't want him to eat, for Heaven's sake, don't tell him not to!

If God hadn't said anything, probably Adam would not have done that. Then why should God? Because He wanted some excitement. He wanted sort of rebellious people. Remember, God doesn't like just all serene, quiet people. He loves the mischievous children more. And God didn't create any two individuals the same way. He purposely left different screws loose in different ways: some are too tight, some too loose, some full loose, some half loose, some loose here, some loose everywhere.

No two minds agree. So how on earth are we going to find unity then? So, what we are trying to

find here is not the mental and physical unity. We don't even want that. So we retain the variety but constantly remember the unity - that we are ultimately One. As Rev. Gesshin said, "Whether it is the liver, the spleen or the fingertip, it's all part of the same body." The purpose behind all the religions is this: to bind back, to remember, to know the truth we have forgotten.

\* \* \* \*

This morning Rabbi Gelberman gave an example of a wheel and the spokes as the different paths. If you are going outward, he said "wrong path." I would like to express my feeling about it. I accept even the wrong paths. Why? Even if a path is a so-called wrong one, what will happen? You would go there, fall off and then climb on and come back in the right direction, is it not? Won't that teach you the lesson that you took the wrong path?

Some people don't want to accept the right path when someone else tells them. So some wrong paths are purposely kept there. Acharya Shankara beautifully said "Even the wrongs are Divine. Prostrations to you, the anger, a



Fr. Beh  
gives communion  
while Sri Gurudatta  
gives prasada  
to devotees of  
all faiths



form of God, to passion, another form of God." Why? Because there is nothing but God. Why should God create anger and passion? Because some people want to take those paths also and learn some lessons quickly. Let them.

If we could understand this principle, where is the room for religious wars? World statistics say that more people have been massacred in the name of God and religion than even in the World Wars. If religion and God are going to do this, we don't want religion then.

A couple of years back I read in a news magazine some letters from Irish Catholic children. Little children, six or seven years old, writing, "If I kill at least 10 Protestants, God will bless me." Horrible. We are insane and we want to make our children also insane.

So to regain our sanity is the purpose of such congregations as this. When we had the first ecumenical service at our Yoga Ecumenical Retreat a few years back, the news went even to the Vatican. The first time I had the privilege of meeting Pope Paul, I said, "Father, I'm so happy that you are trying to bring the Christian world together. But can't you expand it to try and bring the entire humanity together?"

Do you know what he said, with a smile? "Let me set right my name first." Then, when I went the second time he remembered that and he had heard what happened here. He was very interested and appreciative. He was especially keen in knowing what is happening to the youngsters, especially the hippies. Luckily I had a few specimens with me! He really appreciated them and en-

couraged them in what they were doing.

Such things are really dear to any genuine person interested in the welfare of humanity. I really want such gatherings to happen all over the country, and all over the globe. There must be more and more; more people like Fr. Beh, Br. David, Rev. Gesshin, Taj and Rabbi. More people like you all. People should realize that there need be no conflict in religion, by seeing its leaders together.

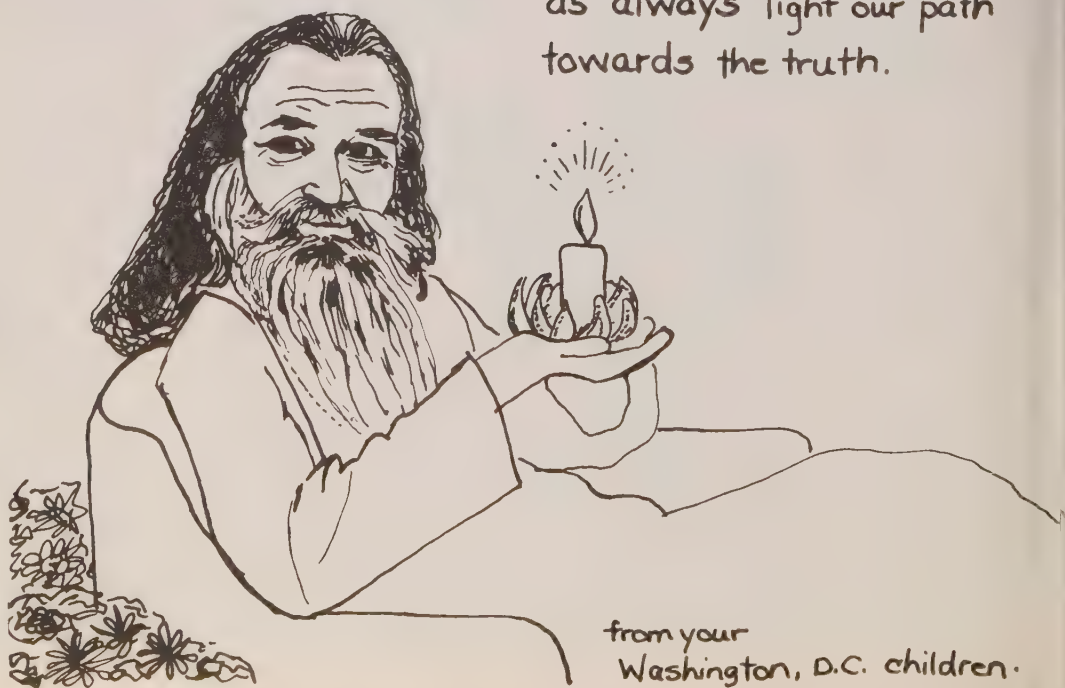
Because you know, as Fr. Beh was saying, there is nothing wrong with the masses. It is the leaders who create all the problems. Too many heads bump around and make terrible noise. Let's forget the head. The Dominican Fr. Pire uses the word heart, because only in the heart can we come together. So, let us come together in the heart.

Let us play with our varieties but not fight about them. Let us be together as beautiful children of that one supreme God. Wherever you go, spread this. And in your own life never negate anybody in the name of religion or race or color or creed. Know they are your own. If even a few people can change their lives like that, all the great efforts of these great people who came all the way here, leaving so many of their engagements, are well rewarded.

Let me take this time to thank them again for having come this far so lovingly and giving their energy, time and knowledge to guide us all. May God guide them, continue to give them health and strength to go to all the corners of the globe to bring this message. That is my sincere wish and prayer. Thank you for your patience. Om Shanthi Shanthi Shanthi.

HAPPY JAYANTHI, GURUDEV  
FROM YOUR LOS ANGELES FAMILY

On this JAYANTHI may you  
as always light our path  
towards the truth.

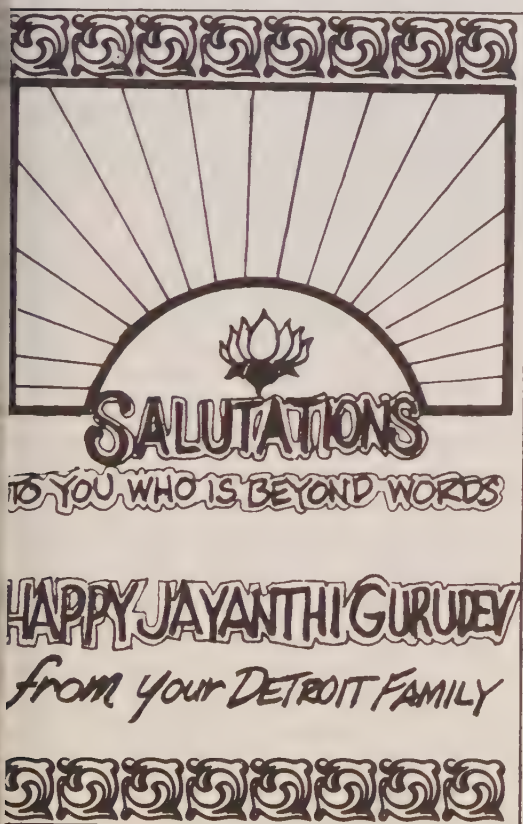


from your  
Washington, D.C. children.



# Happy Jayanthi cher Papa

from Your  
Mount Real Family



## CHICAGO: Do You Believe in God?

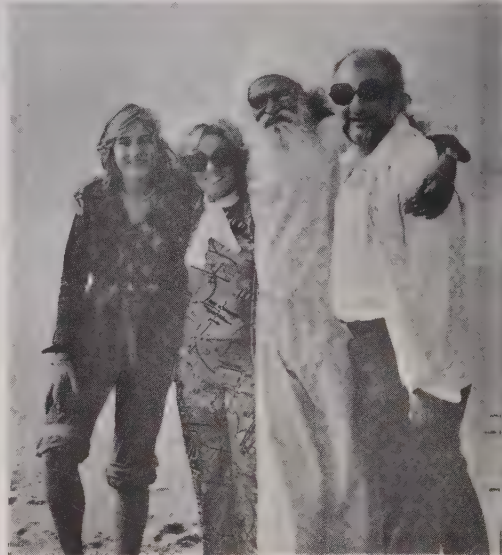
*(Reported by Swami Atmananda Ma)*

Sri Gurudev arrived in the "Windy City" in the early afternoon to attend the 2nd International Congress on Meditation and Related Therapies. Organized by Sri Swami Rama and his Himalayan International Institute of Yoga Science and Philosophy, it consisted of a coming together of many prominent spiritual teachers, philosophers, doctors and scientists. This theme was not only discussed, but actual demonstrations and media presentations served as living evidence of the myriad ways in which meditation enhances the very lives of people. Although the Congress participants were of so many different backgrounds, all seemed to feel and understand that meditation is one of the most important, relevant therapies available today, because of both its short and long-term effectiveness in restoring as well as maintaining physical and mental health.

Besides the full array of well-versed speakers, the talented flutist Paul Horn graced the occasion with a flute concert - actually a meditation itself. Everyone was deeply touched when he shared a story of his communing with a whale via the universal tones of his flute.

It was very inspiring to watch Swami Rama and his students during the Conference. They took excellent care of every detail and were perfect hosts. How heart-warming it was for me to get to know these members of our sister organization. I'm sure, also, that through this beautiful conference impor-

tant links have been made between meditation and Western physiological and psychological practices.



*the Condylis family and Gurudev*

Between scheduled talks at the Congress, Sri Gurudev visited with the Chicago IYI family. True to the spirit of Integral Yoga, Gurudev expressed his versatility in the following instances this week: --having a technical discussion with the academy award winning filmmaker, John Goodell (who has just completed feature film of All Faiths' Day regarding cinematographic development during the past 30 years ... --borrowing a bicycle on the Lake Superior lakefront from a local Chicago youth, then engaging in a spiritual dialogue with him sparked by the youth's question, "Do you believe in God?"...--making an extensive tour of the computer plant where his nephew Ponnmalai works...and --attending the outstanding multi-media show "The Chicago Odyssey" of Nancy and Paul Condylis.



## COLUMBIA, MO.: We Are Home

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Next stop, Columbia, to visit the Missouri Integral Yoga Group. En route we made a 20 minute stop in Kansas City where there is also an Integral Yoga Group. Sri Gurudev was graciously received by Sushila Peterson and the Y family. It's always such a grace when, in his constant travels, Gurudev is met and served as he was this day by his loving family. They had reserved a quiet lounge where he could rest and meet with the devotees and local press. Juice and snacks were served. Sushila's 6 year old son lit up everyone's faces by taking the photographs!

Sri Gurudev was met at the

Columbia Airport by about 30 students led by Br. Ravi Chaitanya.

After lunch, Gurudev was interviewed on a local TV show called "It's a Woman's World," where the equanimity, poise and peace of his presence itself seemed to be the primary message he shared. That evening, he addressed a mixed audience of students, parents and faculty at Steven's College. At the close of the lecture, no one got up: the audience was basking in the power and peace of his presence. Finally Gurudev gazed out over the audience and asked, "Don't you want to go home?" An anonymous voice answered, "We are home..."

## SATCHIDANANDA ASHRAM - ARKANSAS: Everything Belongs to Us

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*Reported by Br. Sundaram, director and dynamic force behind the Arkansas Ashram work)*

When it rains, it pours... and a visit by Sri Gurudev put an end to the hottest and driest Spring for northwest Arkansas. This year our area missed the rainy part of the year. The garden wasn't growing and the front lawn was a mat of brown wispy grass. Even the spring that supplies our drinking water dried up for the first time since the mid 1930s.

A few weeks before Gurudev's visit, I began telling some of our close neighbors how he often brings rain with him if it has been dry, and send the clouds away if they are not needed. I may have been sticking my neck out a little but my experience gave me the faith that there would be the much needed rain.

Just like clockwork, the weather changed from extreme drought

to monsoon. The entire area was totally revitalized in preparation for his arrival. The day before, the rain stopped and warm sunny weather prevailed for the convenience of all the guests and visitors at the Ashram. Then, the day after his departure the showers returned for another week as if in remembrance of his coming.

Just getting Gurudev to Satchidananda Ashram-Arkansas posed some problems. Due to stormy weather in Columbia, it was necessary to cancel the charter flight that was to fly him to Eureka Springs, and instead, rush him to the airport to take a commercial flight via St. Louis to Harrison, Arkansas. Because of a mix-up in reservations, it was necessary for Gurudev, Atmananda, Sr. Shanthi and Sushila to wait on a standby basis as that flight had been booked up. The four of them had gone to the departing

gate to wait. Gurudev calmly folded his hands and said, "Let us pray." At the final boarding call, there were exactly four spaces available and everyone was able to board the flight.

Arriving in Arkansas, Gurudev was taken to see the Christian projects of the Elna M. Smith Foundation. The first was the site where construction has begun on a life-size reconstruction of the Holy Land as it was in Christ's time. Across the road is the setting of the Great Passion Play said to be the greatest presentation of its kind.

Finally, we took Gurudev to see the Christ of the Ozarks statue. Seeing these monumental works in the name of Christ, he said we shall build a Lotus Light Temple on the Ashram property similar to that planned at the Santa Barbara Ashram, so that when people come to Eureka Springs, they will also be exposed to the concept of unity in diversity.

Later, Gurudev was driven to the Ashram property six miles south of town, where we were greeted by over 40 guests and friends. Among those present was Mr. Fred



Fred Koch and Br. Sundar

Koch whose generous gift of the 360 acre farm was what made Satchidananda Ashram Arkansas a reality. It had just happened that Fred had arrived the day before from his home in Australia, not knowing Gurudev would be coming. We begin to notice, in Yoga, that there are no coincidences.

After introductions, Gurudev proceeded to give a short satsang from the cabin porch, speaking of possibilities for developing the Ashram using alternative sources of energy and suggesting that community members move small

COLUMBIA (Mo.) MISSOURIAN, Wed., June 29, 1977

## Yoga Swami inspires Columbia followers

By Theresa Schmidt  
Missourian staff writer

The stage prepared for the lecture was obviously not to be occupied by a typical speaker. In the center sat a wooden chair suited for someone much larger than the average person. On the seat rested a cushion wrapped in a white sheet-like material. The back of the chair bore an Indian inscription, "Om," which is the Sanskrit word for universe. White mums and red carnations filled vases which rested on two pedestals at each side of the chair.

The subdued crowd consisted mainly of young people. They talked softly as they waited for the special speaker. The low hum of conversation instantly disappeared as the barefooted guru walked on stage. Tucking one foot underneath himself, he sat down on the large throne-like chair, which made him look small and frail.

He spoke of happiness emphasizing that true happiness does not depend on anything and that material things are not necessary for happiness. He explained that people only think they must get happiness from outside themselves. "It's something like you

think the mirror is bringing you a face, so you want to keep the mirror so you can have a face," he said.

Swami spoke for more than two hours. At the end of his lecture, he explained that he really hadn't planned what he would say, but that he saw beautiful faces in the audience and their concentrated effort to be attentive throughout accounted for the length of his speech.

He gazes upon his audience. Sixty minute passes. "Don't you want to go home?" he asks, turning the side of his face.



trailers on the property until construction could begin on permanent housing. He compared this to the beginnings of the Findhorn community which he visited last year.

With the help of a four-wheel drive vehicle, Gurudev and company drove through the forest to the highest point on the Ashram property. After some rugged riding we attacked a hill which promised a clear view from the hillside pasture. From this vantage point Gurudev said, while looking out over the large property, "Everything you see and that you don't see belongs to Us." In the midst of maps and boundary lines, the truth of such a simple statement rings true, that we do have everything in the entire universe is our home.

That evening Gurudev addressed 300 persons at the Eureka Springs Civic Center. He opened

the talk by holding up a cardboard hand fan inscribed "A Fan of Eureka Springs, Arkansas," and described the town as a heavenly place and that there was something really special about it. He talked on the reason for chanting mantrams and then led a very beautiful kirtan after which even the many young children present were perfectly silent.

The following morning, on the way to the airport, Gurudev visited the home of Frank and Hazel Cox. It is a large, beautiful, three story building and after a short tour of it, it was offered to us for use as a center to teach classes in Eureka Springs. From there it was up into the air for a view of the Ashram property from a charter flight and then on to Memphis for the trip back to Hartford and then on to Pomfret again with Brahman Levy piloting.

## NEWPORT: Without Psychic Pain

From June 24 to July 3 two very special 10-day Yoga retreats were simultaneously going on - one in Detroit, Michigan and another in Newport, Rhode Island. To satisfy the sincere requests of both groups, Sri Gurudev agreed to speak at the first weekend of the Newport Retreat and at the last weekend in Detroit.

The following letters could serve as examples of the retreatants experiences and reactions to Newport:

"Hari Om. Recently I attended the Newport Retreat. Sometime during these 10 days of introduction, I was able to locate that 'old candle' deep within that had been snuffed out

long ago. With the help from Sri Swami Satchidananda and his loving devotees, and my fellow retreatants, my candle was 'relit' and shines as an example of peace shared. I am grateful to all those loving people who shared their light. Om Shanthi. Love Life, B.M., Miami, Florida."

"...it gives me an excellent opportunity to convey my enormous appreciation to Swami Satchidananda and the devotees of the Ashram for an experience which has (to date at least) radically changed my life. For the first time in my conscious awareness, I can actually say that I am without psychic pain..." M.L.P., New Orleans, Louisiana



## DETROIT: Serene Days in the Midst of Motown

The following report from the pen of a grateful Detroit retreatant shares both the events and gives the feeling of the Detroit Retreat:

Past the wrought iron gates and up a long drive, the city traffic's grating hoot and rumble fade. Sound is magically absorbed by green glades surrounding the campus of Marygrove College, site of Detroit's first nine-day retreat. Retreatants were seldom aware of being well within the center city. Rather, they had a sense of living in a stately, almost pastoral, college setting.

Perhaps this setting helped shape the overall tone of earnestness and sincerity. Certainly, the staff, especially the lovely, loving swamis, fostered an atmosphere of warmth, humor and purpose. Their sattvic (tranquil, balanced) presence combined with participants strong-minded attentiveness to create an inspiring sense of purpose. Participation in activities was high in every way. And the office was nearly in-

active because retreatants were little energy with questions, but worked directly on themselves through retreat discipline. Even the quality of the formal sats was influenced, with audiences tensing with such energy that it seemed to pull wisdom from the hearts and minds of the speakers.

Of course, the ten youngsters at the simultaneously held Ch...





ren's Retreat, were more interested in their own planned activities than in working on themselves, but they responded eagerly in their own natural way, mixing in with Karma Yoga. Seeing the children around, even briefly, during those times they were with their mamas added a warmly appreciated domestic touch.

As mentioned above, the anticipated day eventually arrived. Sri Gurudev Swami Satchidananda Maharaj, the Master, was en route for Satsang! Everyone was ready. People who had never seen as much as a picture of the Guru until that week were keenly awaiting his appearance.

He entered, beaming his sweet smile on everyone, everyone smiling back. Some kneeled, others stood staring, frankly curious. His gaze moves smoothly over the crowd, looking into each face. When his eyes reach yours...piercing

ing but filled with understanding kindness...a leaf shakes in the wind. And skepticism dissolves in a change of heart. It can be noticed in small things. Like the fellow who earlier in a note questioned the staff's "practically idolatrous" relationship with Gurudev. This young man came to satsangs dressed in faded cut-offs and sat far back, off to one side. A perfect spot for an outside observer, viewing objectively, every satsang all week, including Gurudev's first one. But for Gurudev's second satsang the "outside observer" was sitting, you guessed it, front and center, freshly turned out in whites, head to toe and looking blissful.

Good humor, hard work, and the power of satsang made this a blessed time for Detroit. Gurudev's grace was with us in work, at play and in silence.

## NEW YORK: India Comes to Queens

At the special invitation of Dr. C.V. Narasimhan, President of the Hindu Temple Committee, Sri Gurudev flew to New York to be present during the ceremonies for the opening of the new Hindu Temple in Queens.

Made in the likeness of a traditional Indian temple, we felt as if we were indeed walking into a part of India. The Temple's main deity is Lord Ganesh who represents wisdom, discrimination and the universal vibration 'Om.' His form is generally shown with a

huge elephant's head - the largeness of the head representing the infinity of God's intelligence. It is really beautiful to see the ancient symbolism of the East now transplanted here in America - right in the middle of suburban Queens!

The installing of the deities was officiated by His Holiness Sri La Sri Pandramalai Swamikal, a revered Hindu master. Especially for those who have never been to India, this was a most moving and unique experience.

## HONG KONG: A Grand Festivity

Sri Gurudev flew to Hong Kong on July 4 for the wedding of Poonsh Harilela and Deepu Sadhwani. As usual, it was a grand festivity

which - according to the devotion of the Harilelas - could not take place without the presence and benedictions of Gurudev.

## CALIFORNIA: Snake Stories

*(Reported by Swami Jnanananda Majaji of Satchidananda Ashram-Santa Barbara)*

On Thursday July 14, Sri Gurudev arrived at the L.A. Airport and was flown to Santa Barbara. Some interesting stories were shared next day: Janaki, who takes care of Sri Gurudev's Santa Barbara residence "La Paz", had been frightened recently by "Herman," the local rattlesnake. At a meeting with some of the Ashram leaders, Gurudev related how once he had been lying down in India with his head on a canine friend who suddenly started growling. Gurudev looked up to see a huge snake crawling toward him. He patted the dog to be quiet and himself became very still. The snake started crawling over his chest and after a very long time passed by.

Another time, Gurudev was standing against a wall, with one foot on it and the other on the ground. All of a sudden, the person with whom he was speaking turned pale and gasped, "Snake, snake!" Gurudev just said, "Be still," and the snake slithered in between his grounded foot and the wall. The main point of these stories seemed to be that snakes really won't bother you unless they get frightened. It seemed to be a day for animal stories and later Gurudev mentioned the possibility of a wild-life sanctuary on a portion of the Santa Barbara Ashram land.

Sri Gurudev related a little of his recent Hong Kong visit, especially about the devotion of two young people, Sashim and Maya Harilela. Sashim is just a small child, and before knowing

Gurudev she would never share anything she had with anyone. Now, Gurudev told us, she is like Radha (the traditional consort of the Lord Krishna); she loves Gurudev so much and thinks she will marry him someday. Even now she calls him her husband!

Sri Gurudev further shared how Sashim's aunt Maya is a source of inspiration for the entire Harilela family and all their associates regarding Gurudev and his Integral Yoga work. Gurudev passed around the most delicious pistachio candy presented to Gurudev by Sashim. He told how she had kept it 'till the last moment and gave it to him just before he got on the plane - so he wouldn't distribute it in Hong Kong but would keep it for himself!

I left La Paz feeling supremely blessed to have been in the company of our beloved Master who is so warmly human in the deepest sense: loving, concerned, full of life, serene and joyful. As I sat at his feet, I kept thinking what a perfect example of what a human could be: serving the entire humanity through his noble existence and Teachings so that we also may regain our awareness of Divinity. He had mentioned today, as he often has in the past, how he rarely mentions the IYIs in his talks. He doesn't care to gain more students or organizations. He is interested in "quality, not quantity." If even a handful of "Christs or Buddhas" were produced through these Teachings, that would be a great achievement, he said.

The next day, Gurudev arrived



at the Ashram in the early evening. He spoke that evening mainly in answer to Sr. Maji's question: "Who am I; why am I; and what am I to do?" Mainly, he talked about being the witness through it all: anger, unhappiness, joy, whatever comes. "Don't always expect good times. But when the mind is really disturbed, just say, 'Oh, look how the mind is behaving.' Take it as fun, like when you go to the movies." Swami Sadananda asked, "Gurudev, what if you don't like the movie; can you walk out?" "Sure," he replied, "Just close your eyes." But, he continued, life should be boring if there were no changes, no ups and downs. After Satsang, I heard the good news that I would be driving to the L.A. Airport with Gurudev. At the airport, we gathered with Gurudev and, as though the Cosmic Mother wished Her children to be with their Papa while longer, the flight was delayed from 9:30 am to 10:10 to give us an additional 40 minutes with Gurudev.

Gurudev spoke about the good effects meditation has and said it was important, even for those who think of themselves as good Karma Yogis only. It prevents irritations while working and prevents our getting tired or disturbed. In another brief wisdom sharing, one member of an IYI informed Gurudev that he was leaving the Institute; he felt moved to do it and feels that he now knows Gurudev's guidance is not only available through the IYI, and that he would still be following that guidance outside. Gurudev told him that you can't follow two guides. If you already have one inside who tells you what to do, then you don't

need His guidance. You choose which you want to listen to. When you come to the Ashrams or Institutes, you are saying you want to follow Gurudev's guidance and that is why you are there. In that situation, it is not right to then say, "Oh, I am being guided now by a voice inside."

Gurudev also spoke on how many people there are who live outside the IYIs, but whose thoughts are always with the Integral Yoga work and Gurudev. And then there are those who live inside but whose minds are always wandering and thinking of being outside. He made it clear that being close to him physically does not mean you are necessarily a close devotee and that there were many who were never with him but thought more of him and were more devoted.



*Mr. Prasad, Mr. Mahalingam and  
Sri Gurudev*

Sri Gurudev flew back to Connecticut, especially to receive his beloved friends from South India, Mr. N. Mahalingam and Mr. Giridhari Prasad. Mr. Mahalingam

is a lovely, humble person, who, although a national figure and wealthy industrialist, appears as the simplest and sweetest of men. Mr. Prasad is a dynamic lecturer on Indian philosophy and religion. His fiery talks are full of inspiration for sincere seekers. While they visited the Ashram, Mr. Prasad gave a number of Satsangs on the Bhagavad Gita and the various aspects of Yoga. His devotion and understanding of the role of the Guru were very helpful to the Ashramites.

Mr. Prasad gave lectures at some of the other IYIs also, but

the end of his intended lecture tour was abruptly cut off by the sudden passing of his beloved wife. The entire Satchidananda family extend their sympathies and prayers to Mr. Prasad and his family at their loss and prayers for the peace of her soul.

The main activity during July around the Ashram was getting ready for the "Great Weekend" (See articles starting p. 6). Sri Gurudev's vibrations and energy were felt everywhere, inspiring the Ashramites to ever greater efforts at "perfection in action."

## GURU POORNIMA: Learn to Use the Inner Calm

This year's Guru Poornima celebrations were especially dynamic, partly because of the great amount of energy which was going into the All Faiths' Day on the following day. Several hundred people were at the Ashram for the weekend. In the early morning, eleven people received Sannyas (monkhood) initiation from Sri Gurudev, thus dedicating their lives to the pursuit of peace through the life of service to humanity. Each individual dips three times into the water at one point in the Sannyas ceremony, each time renouncing the pleasures of the world. Heads shaven, draped in orange cloth (symbolic of the fire of renunciation), they all appeared to us like newborn babes, as they begin a totally new life - a life of freedom, of joy, of discipline and service.

Directly following the initiation, a Pada Puja was performed to the feet of Sri Gurudev in symbolic and actual worship of the Divine as it flows through

Sri Gurudev Swami Satchidananda. Many of the devotees had the opportunity to participate in the Puja offerings - washing the feet, waving incense and light, offering petals and mantras; in fact, at the end every devotee was able to offer petals at his feet in a grand scale group offering of our love and devotion.

Activities that afternoon included chanting of the ancient song the Guru Gita, newly translated and with new music by a couple of the Ashram swamis, and some chanting from the Bhagavad Gita offered by the Viswa Hinda Parishad, an international Hindu organization. That evening we gathered with the Guru again, this time to make offerings of talents including singing, music, playing, poetry, and personal gifts to Sri Gurudev.

*"The Guru is eternal; he never dies. What is a Guru then? His words and teachings. Those truths are eternal. They are just transmitted through a physical body."*  
--Sri Gurudev Swami Satchidananda





The Integral Yoga family is overjoyed to present the world with these eleven new servants; may with them and the world be blessed by their lives! The following note of encouragement through humor was received by the new swamis from their "senior sister," Mami Jnananda Mataji in Santa Barbara:

"Dearest new swamis, Hari Om. Welcome aboard Paramahansa Flight 208 to Peace and Joy! As a Shandacharya hostess, you will have plenty of opportunities to serve. We can expect to pass through severe storms and heavy turbulence during this flight, but however difficult it may seem, please overcome any tendency to deplane. Sunny skies inevitably follow. And remember, no matter how low you may feel, you

are really very high. And you can always call upon a fellow "Ananda" to assist and support you in trying times.

Having been on board for two years now, I would like to share a ticket to First Class travel, which is certainly more enjoyable: faith in Sri Gurudev, our Pilot, on whom we have "piled a lot." As he recently told me, "Either I am responsible or you are. It cannot be sometimes me and sometimes you." Even though we may not see or hear from our Pilot during the entire journey (unless we learn to use the "inner-calm"), he is the One flying the plane and he is taking us to our destination.

By obedience to our Master's Teachings, may we become fit, with calm, pure and selfless minds to stay on board and achieve Liberation through His Grace."

## NEW YORK: Forget All You've Learned

A special evening was planned and widely publicized in New York City to take place on August 5. Not only would Sri Gurudev give

one of his fairly rare public talks at St. John the Divine Cathedral, but the new film "Living Yoga," depicting Sri Gurudev's



teachings would have it's public opening, introduced by its director, Rueben Aaronson. And not only that, but Gurudev's new book, Beyond Words would be publically presented, along with its editor, Sukarta Alexander and designer, Arjuna Zurbel.

Mr. Prasad was also present and spoke, glorifying the Guru, the Guru's newest vehicles for His Teachings, and the receptivity of Americans to the Teachings. So carried away was he by his subject, that at one point he said, "A life spent without

reading this book (Beyond Words is a life wasted!" When Sri Gurudev reached the platform to speak, his first words were, "First of all, let me assure you that your lives will *not* be wasted if you don't read this book! The crowd laughed and laughed, and when it died down, he continued, "Let it come at the right - when you really need it...." went on to reiterate Christ's teachings that we must *forget* we've read and learned and become like children; only then will realize the Divinity in us.



## TEACHERS' TRAINING: Yoga Can Be Lived

As in the past two years, a month-long Teachers' Training Program was held at the Ashram during August. Gurudev gave the group plenty of encouragement, and as the month wore on, their reverence for him seemed to grow, along with their health, clarity and general Yogic glow.

To share one Satsang excerpt:

*Question: Gurudev, how can we tell the difference between Divine Will and egoistic will?*

Gurudev clearly answered that Divine Will is when there is no tinge of selfishness in a desire. "Always think in terms of the Cosmos," he said. "Sarvesham

swastir bhavatu - May all be happy; Sarvesham shantir bhavatu - May all be peaceful." Then, our will in in tune with the Cosmic or Divine Will.

Chiding the typical attitude of a spiritual seeker who has momentarily forgotten his purpose Gurudev said, "We come here (to an Ashram) to assert our eternal birthright: eternal peace and joy. Yet we say, 'Oh, I can't get a banana for supper; I work from morning 'till night!...' Even for a week, be a super-yogi. Yoga is not just to be read or heard or preached. Live it. It can be lived."



